When the tent owner has sat down with his guests, he calls to his sons or slaves: "Dig out the fireplace, *ehefrá lan-nár*." With the more important chiefs the fireplace is always dug by a slave, who is entrusted with the preparation of the coffee. The fireplace consists of a rectangular or circular hole about twenty centimeters deep, from the size and form of which it is possible years afterwards to judge with certainty to which chief the tent belonged. It is dug with an implement called *fás*, which at one end terminates in a mattock and at the other end in a hatchet and is fastened on a long wooden helve; the double hoe, having at one end a mattock and at the other a pick, is called *ḥaddúm* or *tabal*. The ordinary Rwejli digs a smaller fireplace, which is nearer the front edge of the tent. In the cold season the fireplace is close to the carpets for the guests, while in the hot season it is about the middle of the men's compartment. The clay which is dug out is thrown into a heap near the hole forming the fireplace, *ḥufrat en-nár*, and just below the edge of the tent. On it are shaken the ashes from the fireplace. The larger this heap, known as *nefile*, the more hospitable is the owner of the tent, for coffee is prepared for the guests on the fireplace in the men's compartment only and beside the fire the guests may warm themselves. Beside the fireplace is placed a pile of fuel, consisting of dry roots and stalks of various plants, *ḥaṭab*, and dry camels' excrements. The best fuel is the dry wood of the *rṣaṣ*' shrubs. It gives off scarcely any smoke, throws out a great heat, and holds the glowing embers for several hours before subsiding. The worst fuel consists of the dry *šiḥ* which blazes up with a bright red flame, crackles as if gunpowder had been scattered on it, but it does not form embers and does not maintain the heat. The fuel is collected by the female slaves and women. If the chief has not a sufficient supply of fuel, he sends to the surrounding tents for it, or the men themselves bring it to him.

FURNISHINGS OF THE WOMEN'S COMPARTMENT

The women and the slaves carry all the utensils and vessels into the women's compartment. Carpets and coverlets on which to sleep are placed in the corner against the dividing wall. Sacks containing wheat, barley, dates, butter, salt, sugar, coffee, rice, or *tummes* (a kind of rice), are stored up against the back wall.

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

as long as it is in grain, *al-ḥimṣ alli be'al ḥabben ṣaḥiḥ*." The wheat is beaten in a wooden mortar, *mihbáš*, with a pestle, *'aswád*, or it is ground in a small mill, *rḥa'*. These mills are made by the Rwala women, who hew two pieces of basalt or lava into shape, hollow out an aperture, provide them with an iron axle, *ḳalb*, and make a wooden handle, *ḥádi*, the mill now being completed. If they wish to use it for grinding, they spread a piece of leather or closely woven stuff, *ṭfál*, on the ground, put the mill on it, pick up the grains in the left hand, shake them into the aperture in the upper stone, *al-fowka*, and the flour falls into the lower one, *at-taḥta*, and upon the outspread rug, *jiḳa' 'ala-ṭ-ṭfál*. While grinding they sing simple songs such as:

FIG. 23—A leather bucket, *delw* (see p. 72).

"As the mill handle turns (and yet does not leave the lower stone, would that this were so among people!) may each woman possess her beloved; *'id ar-raḥa mâ dirak killen táḥoḍ 'aźirak*." Or:

"Today I am grieved, but the servant of the Bountiful is (appointed by him as) our guardian; *al-jowm ána wağ-'dna 'abd al-karim muwaṣṣána*."

They never grind for the purpose of storing up supplies; at the most they grind enough to leave something over for bread to be offered to guests for breakfast on the morrow.

If they wish to bake bread, they shake the flour on a *ṣaḥn*-pan (or *'elbṭ*), salt it, add water, and knead it into a dough in a *muḫmar*. This they mix into a large loaf, take it out of the *muḫmar*, place it on a piece of leather or on a cloak, turn the *muḫmar* or *ṣaḥn* over, pull off a piece of the dough, and from it knead a large thin cake, *teṭaḥḥen*, on the *ṣaḥn*. When it has covered the whole of the *ṣaḥn*, a woman seizes it in both hands and, throwing it up in the air, draws it out more and more, till sometimes it is as thin as paper, *tenaseṣ tanaṣíf*. The ready-made cake she places on a *minaṣíf*. Before this she takes a deep bulging sheet of iron, *ṣáǧ*, about

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

He holds the rope end when it slides down from the roller of the water hoist and then again he waits till the full bucket comes up. *Ṛabûḳ* is the milk which serves the herdsman as a substitute for supper. If no supper has been left for him he milks a she-camel. During the watering he has no time to do any milking; furthermore, the owner has generally milked all the she-camels before they are driven to the watering place. 539[x] 233

Al-bel wurdat jâ bazbûz
w-ent râḥez lak ʿaǧûz.

The camels have moved to the water, O thou thin skeleton!
While thou wert playing with an old hag.

Taw hom ǧaw	They have but just come;
mûs w-zaw	Hither with knife and shears
lelḥâhom	For the chins of those
lalli ǧaw.	Who have arrived.

The helpers of the watering herdsmen were late in returning; wherefore, to disgrace them, their chin beards are to be cut short. *Zaww* are the scissors with which the chin beard is trimmed, and *mûs* the knife with which the beard is shaved. [302 412]

Bâčer raḥilen žible	Tomorrow we move south;
šuḥ al-ṛaži w-eržib leh.	Beckon to thy sweetheart and then watch her.

Eržib leh means "look out," "have a care," "watch" when she leaves camp with the laden tent and in what direction she drives her camels; for on the march there is many a chance to speak to her unobserved.

Ḏawdak mâ hen šarrâbât
jâ rafîž al-ḥaṭṭâbât
raǧol al-ḥâjel ḳâlow mât
min šaharna ḏâk all-fât
ḥalleh jewalli leḏ-ḏalfât.

Thy little herd has not yet been watered,
O thou companion of women seeking fuel!
The husband of the childless is said to have died
The month before that which has just passed.
May he be sent to the darkness!